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Useful ways
to live
a happy life
Abdulrahman
bin
Nasser Al-Saadi

Useful ways to live a happy life

الوسائل المفيدة للحياة السعيدة

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Index

<i>Index</i>	<hr/> 3
<i>Translator introduction</i>	<hr/> 4
<i>Author's Introduction</i>	<hr/> 5
<i>Faith and righteous deeds</i>	<hr/> 6
<i>Being kind to people through words, deeds, and other types of kindness.</i>	<hr/> 9
<i>Being busy with a beneficial work or science.</i>	<hr/> 10
<i>Focusing on the present day's work and not being distracted by caring for the future or grieving on the past.</i>	<hr/> 11
<i>Increase your remembrance of Allah</i>	<hr/> 12
<i>Talking about Allah's apparent and hidden blessings</i>	<hr/> 12
<i>Reflecting on the condition of those below us</i>	<hr/> 13
<i>Seeking to remove the causes of worries by forgetting past misfortunes</i>	<hr/> 13
<i>Supplication [Du'aa] for the goodness of religion, this world and the hereafter</i>	<hr/> 14
<i>Seeking to mitigate disasters by estimating the worst-case scenarios</i>	<hr/> 14
<i>The strength of the heart and its lack of disturbance and reaction due to illusions</i>	<hr/> 15
<i>Trust in Allah and depend on Him</i>	<hr/> 15
<i>Responding to abuse with kindness</i>	<hr/> 16
<i>Meet hardships with blessings</i>	<hr/> 17
<i>Asking for thanks only from Allah</i>	<hr/> 17
<i>Keeping the beneficial things in mind and working to achieve them</i>	<hr/> 18
<i>Deciding on the tasks at the present time and devote yourself to the future.</i>	<hr/> 18

Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Useful ways to live a happy life**) by (**Abdulrahman bin Nasser Al-Saadi**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Introduction

Praise be to Allah, to whom all praise is due, and I bear witness that there is no god but Allah alone, without partner, and I bear witness that Muhammad is His servant and Messenger, may Allah's prayers and peace be upon him and his family and companions.

As for what follows: Comfort and joy of the heart and the removal of its worries and sorrows is the goal of everyone, and through it a good life is achieved, and joy and happiness are complete, and for this there are religious reasons, natural reasons, and practical reasons, and all of them can only be combined for the believers, and as for others, even if they are achieved for them in a way and a reason that their wise men strive for, they miss out on more beneficial, more established, and better in condition and outcome.

But I will mention in this message what comes to mind of the reasons for this highest goal, which everyone strives for.

Some of them have achieved many of them and lived a happy life and lived a good life, and some of them were granted all of them and lived a life of misery and lived a life of wretchedness, and some of them are in between according to what they were granted.

Allah is the Grantor of success and the One sought for help in all good and in warding off all evil.

Faith and righteous deeds

The greatest reasons for this, its origin and foundations, are **faith and righteous deeds**. Allah the Almighty said:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكْرٍ أَوْ أُنْشَاءٍ وَهُوَ مُؤْمِنٌ فَلَنُخَيِّنَنَّهُ حَيَاةً طَيِّبَةً وَلَنُجَزِّيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” (An-Nahl: 97)

So Allah the Almighty informed and promised those who combine faith and righteous deeds with a good life in this world, and with a good reward in this world, and in the hereafter.

The reason for this is clear: Those who believe in Allah with the correct faith, which results in righteous deeds that reform hearts and morals, this world and the hereafter, have principles and foundations in which they receive all the causes of joy and happiness that come to them, and the causes of anxiety, worry and sadness.

They receive the good things and pleasures with acceptance of them, gratitude for them and using them in what is beneficial. So if they use them in this way, they will create for themselves great things from their joy, and the desire for their continuity and blessings, and the hope of the reward of the grateful, which surpass in their goodness and blessings these pleasures that are their fruits.

They receive hardships, harms, worry and grief by resisting what they can resist and alleviating what they can alleviate, and by being patient with what they cannot avoid. Thus, they obtain from the effects of hardships beneficial resistance, experiences and strength, and from patience and expectation of reward and recompense great things with which hardships diminish and are replaced by joys, good hopes and greed for Allah's grace and reward, as the Prophet, may Allah's prayers and peace be upon him, expressed in the authentic hadith: **“Strange is the affair of the believer, for his affair is all good. If ease befalls him, he is thankful and that is good for him. If hardship befalls him, he is patient and that is good for him. This is not the case for anyone except the believer.”**¹ The Prophet, may Allah's prayers and peace be upon him, informed us that the believer's gain, goodness and fruits of his deeds are multiplied in everything that befalls him of joy and hardship.

Therefore, you find two people who are struck by a calamity of good or evil, and they differ greatly in receiving it, according to their differences in faith and righteous deeds.

¹ Narrated by Imam Muslim in his book

This person described by these two descriptions receives good and evil with what we mentioned of gratitude and patience and what follows them, so he experiences joy and happiness, and the disappearance of worry and grief, anxiety, tightness of the chest, and the misery of life, and he completes the good life in this world.

The other receives what he loves with evil, arrogance, and tyranny, so his morals deviate and he receives it as animals receive it with greed and panic, and despite that, his heart is not at peace, but rather distracted from many aspects and distracted from the aspect of his fear of the disappearance of his beloveds, and from the many oppositions that often arise from them, and from the aspect that souls do not stop at a limit but continue to yearn for other matters that may or may not happen, and if they happen as expected and estimated, he is also anxious from the aspects mentioned.

He receives hardships with anxiety, panic, fear and boredom. Do not ask about the misery of life that befalls him, the mental and nervous illnesses, and the fear that may lead him to the worst conditions and the most horrific disturbances, because he does not hope for reward and does not have patience to console him and make things easier for him.

All of these are scenes from experience, and one example of this type, if you contemplate it and apply it to people's conditions, you will see the great difference between the believer who acts according to his faith and the one who is not like that, which is that religion urges the utmost urge to be content with Allah's provision and with what He has given to His servants of His bounty and diverse generosity. So if the believer is afflicted with illness or poverty, or something similar to the purposes that everyone is exposed to, then with his faith and what he has of contentment and satisfaction with what Allah has apportioned for him, you will find him contented, not demanding in his heart something that has not been destined for him, looking at those who are below him, and not looking at those who are above him, and perhaps his joy, happiness and comfort will increase for someone who has obtained all worldly demands, if he has not been given contentment. Just as you will find this one who does not act according to faith, if he is afflicted with some poverty, or loses some worldly demands, you will find him in the utmost misery and wretchedness.

Another example: If the causes of fear occur and the person is afflicted with disturbances, you will find the one with true faith, with a firm heart, a reassured soul, able to manage and direct this matter that has befallen him with what he can of thought, word and action, he has prepared himself for this disturbing and afflicting thing, and these are conditions that comfort the person and stabilize his heart. You will also find the one who has lost faith in the opposite of this condition, if fears occur, his conscience is disturbed by them, his nerves become tense, his

thoughts are scattered, fear and terror enter him, and external fear and internal anxiety, the nature of which cannot be expressed, come together. This type of people, if some natural causes that require a lot of training do not occur to them, their strength will collapse and their nerves will become tense due to the loss of faith that encourages patience, especially in critical situations and sad and disturbing circumstances.

The righteous and the immoral, the believer and the nonbeliever, share in acquiring courage and the instinct that mitigates and eases fears. However, the believer is distinguished by the strength of his faith, patience, trust in Allah and his reliance on Him, and his expectation of His reward - all of these are things that increase his courage, ease the burden of fear, and make difficulties easy for him, as Allah Almighty said:

﴿إِن تَكُونُوا تَائِمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ﴾

“If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not.” (An-Nisa’: 104).

And they obtain from Allah’s help, His special support, and His assistance what dispels fears, as Allah Almighty said:

﴿وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“And be patient. Indeed, Allah is with the patient.” (Al-Anfal: 46).

Being kind to people through words, deeds, and other types of kindness.

Among the reasons that remove worry, distress, and anxiety are: **being kind to people through words, deeds, and types of kindness.**

All of them are good and benevolent, and through them Allah removes worries and grief from the righteous and the immoral to their extent, but the believer has the most complete share and portion of them, and is distinguished by the fact that his good deeds are issued from sincerity and expectation of reward, so Allah makes it easy for him to do good deeds because of what he hopes for of good, and He removes hardships from him because of his sincerity and expectation of reward, Allah the Almighty said:

﴿لَا حَيْرَ فِي كَثِيرٍ مِّنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَغْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ تُؤْتَيْهِ أَجْرًا عَظِيمًا﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”(An-Nisa: 114).

So Allah the Almighty informed us that all of these matters are better for the one who issued them, and good brings good and repels evil, and that the believer who expects reward will be given a great reward by Allah, and among the great rewards are: the removal of worry, grief, sorrows and the like.

Being busy with a beneficial work or science.

Among the reasons for dispelling anxiety resulting from nervous tension and the heart being preoccupied with some troublesome things:

Being busy with a work or a beneficial science, as it distracts the heart from being preoccupied with that matter that worried it, and perhaps because of that the reasons that caused him worry and grief, so his soul rejoices, and his activity increases, and this reason is also shared between the believer and the non-believer, but the believer is distinguished by his faith, sincerity and reward in his preoccupation with that knowledge that he learns or teaches, and the good deeds that he does, if it is worship, then it is worship, and if it is a worldly occupation or a worldly habit accompanied by good intention and the intention of seeking help from that in obeying Allah, then it has an effective effect in dispelling worry, grief and sadness, as many people have been afflicted with anxiety and constant troubles, so various diseases have befallen them, so their successful treatment has become: (forgetting the reason that troubled and worried him, and being preoccupied with one of his important tasks). The work he does should be something that the soul finds comfort in and longs for, as this is more likely to lead to achieving this beneficial goal, and Allah knows best.

Focusing on the present day's work and not being distracted by caring for the future or grieving on the past.

What drives away worry and anxiety: **The entire mind gathers on caring for the work of the present day, and cuts it off from caring for the future and from sadness over the past.** For this reason, the Prophet, may Allah bless him and grant him peace, sought refuge from worry and sadness.² Sadness over past matters that cannot be returned or recovered, and the worry that occurs due to fear of the future, so the servant becomes the son of his day, gathering his seriousness and effort in improving his day and his present time. If the heart gathers on that, it necessitates the completion of deeds, and the servant is consoled by it from worry and sadness. When the Prophet, may Allah bless him and grant him peace, supplicates with a supplication [Du`aa] or guides his nation to a supplication, he urges - along with seeking help from Allah and hoping for His grace - seriousness and effort in achieving the attainment of what he is praying for and abandoning what he was praying for to repel; Because supplication is coupled with action, the servant strives for what benefits him in religion and in this world, and asks his Lord for the success of his goal and seeks His help in that, as the Prophet, may Allah bless him and grant him peace, said: **“Be keen on what benefits you and seek help from Allah and do not be helpless. If something happens to you, do not say: If only I had done such and such, then such and such would have happened, but say: Allah has decreed and whatever He wills He does, for ‘if’ opens the door to the work of Satan.”**³ So he combined the command to be keen on beneficial matters in every situation and to seek help from Allah and not to submit to helplessness, which is harmful laziness, with surrendering to past matters that will prevail and witnessing Allah’s decree and destiny.

Dividing matters into two parts: a part that the servant can strive to obtain or obtain what he can of it, or repel or reduce it, in which case the servant exerts his effort and seeks help from his Lord.

And a part in which this is not possible, in which the servant is reassured, satisfied and submits. There is no doubt that observing this principle is a cause of happiness and the removal of worry and grief.

² Hadith narrated by Bukhari and Muslim.

³ Hadith narrated by Muslim

Increase your remembrance of Allah

One of the greatest reasons to make hearts delighted and reassured is: (**remembering Allah frequently**), for this has a wonderful effect on gladness, reassuring and removing heart worries and sorrows. Allah the Almighty said:

﴿إِنَّمَا يُنَزَّلُ مِنَ الْكِتَابِ مَا يَرَى أَعْيُنُكُمْ وَمَا لَا يَرَى أَعْيُنُكُمْ﴾

“Unquestionably, by the remembrance of Allah hearts are assured.” (Al-Ra`d: 28).

So remembering Allah has a great effect in achieving this desired effect due to its characteristic (reassuring the hearts) and because of the reward and recompense that the servant hopes for from it.

Talking about Allah's apparent and hidden blessings

Likewise, **speaking about Allah's apparent and hidden blessings**, knowing them and speaking about them, Allah drives away worry and grief, and urges the servant to be thankful, which is the highest and most exalted of ranks, even if the servant is in a state of poverty, illness, or other types of calamities. If he compares Allah's blessings upon him, which cannot be counted or calculated, with the misfortune that has befallen him, the misfortune will have no relation to the blessings. Rather, if Allah tests the servant with misfortune and calamities and he performs the duty of patience, contentment, and submission in them, their impact becomes easy and their burden becomes light, and the servant's contemplation of their reward and recompense and worship of Allah by performing the duty of patience and contentment makes bitter things sweet, and the sweetness of their reward makes him forget the bitterness of patience.

Reflecting on the condition of those below us

One of the most beneficial things in this situation is to use what the Prophet (peace and blessings of Allah be upon him) guided us to in the authentic hadith where he said: **“Look at those who are below you and do not look at those who are above you, for this is more likely to prevent you from despising Allah’s blessings upon you.”**⁴ For when the servant sets this great vision before his eyes, he will see that he is superior to many people in health and its consequences and in provision and its consequences, no matter how far his situation is. His anxiety, worry, and grief will disappear, and his joy and delight in Allah’s blessings will increase, in which he has surpassed others who are below him. The longer the servant contemplates Allah’s apparent and hidden blessings, religious and worldly, the more he will see that his Lord has given him much good and warded off many evils from him. There is no doubt that this wards off worries and grief and brings about joy and happiness.

Seeking to remove the causes of worries by forgetting past misfortunes

Among the reasons for happiness and the removal of worry and grief: **striving to remove the causes that bring worries and to obtain the causes that bring happiness, and that is by forgetting the hardships that he has experienced in the past and that he cannot avert**, and knowing that his mind being occupied with them is futile and impossible and that this is foolishness and madness, so he struggles with his mind to avoid thinking about them, and likewise he struggles with his heart to avoid its anxiety about what is coming to him, which he imagines of poverty or fear or other hardships that he imagines in the future of his life, so he knows that the future matters are unknown as to what will happen in them of good and evil, hopes and pains, and that they are in the hand of the Almighty, the Wise, and nothing is in the hand of the servants regarding them except striving to obtain their good and repel their harms. And the servant knows that if he turns his mind away from his anxiety about the future of his matter and relies on his Lord to reform it and is reassured by Him in that, if he does that, his heart will be reassured and his conditions will be improved and his worry and anxiety will be removed from him.

⁴ Hadith narrated by Bukhari and Muslim.

Supplication [Du'aa] for the goodness of religion, this world and the hereafter

One of the most beneficial things to do in observing the future of things is to use this supplication that the Prophet (peace and blessings of Allah be upon him) used to supplicate with: **“O Allah, set right for me my religion, which is the protection of my affairs, set right for me my worldly life in which is my livelihood, set right for me my hereafter to which is my return, and make life an increase for me in all good, and death a relief for me from all evil.”⁵**

And likewise his saying (peace and blessings of Allah be upon him): **“O Allah, I hope for Your mercy, so do not leave me to myself for the blink of an eye, and set right for me all my affairs, there is no god but You.”⁶**

So if the servant recites this supplication, which contains the improvement of his religious and worldly future, with a present heart and sincere intention, along with his striving to achieve that, Allah will fulfill for him what he supplicated for, hoped for and worked for, and his concern will turn into joy and happiness.

Seeking to mitigate disasters by estimating the worst-case scenarios

One of the most beneficial reasons for the removal of anxiety and worries if a servant is afflicted with calamities is to strive to alleviate them **by assessing the worst possible outcome of the matter and preparing himself for that.** If he does that, then he should strive to alleviate what can be alleviated as much as possible. With this accommodation and this beneficial striving, his worries and sorrows will be removed and instead of that, he should strive to bring benefits and to repel harms that are easy for the servant. If the causes of fear, illness, poverty and lack of what he loves of the various beloved things befall him, then let him receive that with his reassurance and prepare himself for it, indeed with the most intense of it possible, for preparing the soul to endure hardships makes them easy and removes their severity, especially if he occupies himself with defending himself against them according to his ability, so that preparing the soul with beneficial striving that distracts from concern with calamities and he struggles with himself to renew his strength to resist hardships while relying on Allah in that and having good trust in Him. There is no doubt that these matters have their greatest benefit

⁵ Hadith narrated by Muslim

⁶ Hadith narrated by Abu Dawood with a sound chain of transmission

in obtaining joy and make his heart delighted with what the servant hopes for of immediate and deferred reward. This is witnessed and experienced, and its incidents from those who have tried it are very many.

The strength of the heart and its lack of disturbance and reaction due to illusions

One of the greatest treatments for nervous heart diseases and also for physical diseases is the **strength of the heart and its lack of disturbance and reaction to illusions and fantasies** brought about by bad thoughts, because when a person surrenders to fantasies and his heart reacts to influences: from fear of diseases and other things, and from anger and confusion from painful causes, and from anticipating the occurrence of calamities and the disappearance of loves, this will cause him to suffer from worries, sorrows, heart and physical diseases, and nervous breakdown, which has its bad effects, the many harms of which people have seen.

Trust in Allah and depend on Him

When **the heart relies on Allah and trusts in Him**, and does not surrender to illusions or let bad imaginations control it, and trusts in Allah and hopes for His grace, worries and sorrows will be driven away from it, and many physical and mental illnesses will be removed, and the heart will gain strength, joy and happiness that cannot be expressed. How many hospitals have been filled with patients with illusions and corrupt imaginations, and how many of these matters have affected the hearts of many of the strong, let alone the weak, and how many have led to foolishness and madness. The healthy one is the one whom Allah has healed and granted success in striving against himself to obtain beneficial causes that strengthen the heart and dispel its anxiety. Allah Almighty said:

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whoever relies upon Allah - then He is sufficient for him.”(At-Talaq: 3)

Meaning He will suffice him in everything that concerns him in matters of his religion and his worldly life. The one who trusts in Allah is strong-hearted and is not affected by illusions or shaken by incidents; because he knows that this is due to the weakness of the soul and to weakness and fear that has no reality. He also knows that Allah has guaranteed complete sufficiency to the one who trusts in Him, so he trusts in Allah and is reassured by His promise, and his worries and anxiety disappear, and his hardship is replaced by ease, his sorrow by joy,

and his fear by security. So we ask Allah Almighty for well-being and that He bestows upon us a strong heart and steadfastness through complete trust, for which Allah has guaranteed all good and the removal of all harm and injury.

Responding to abuse with kindness

In the saying of the Prophet, may Allah bless him and grant him peace, **“A believing man should not hate a believing woman. If he dislikes one characteristic in her, he will be pleased with another”**⁷, there are two great benefits:

One of them: Guidance on how to treat one’s wife, relative, friend, and co-worker, and everyone with whom you have a relationship and connection, and that you should accustom yourself to the fact that there must be a defect or deficiency or something that you dislike in him. If you find that, then compare this with what is required of you or is due to you in terms of strengthening the connection and maintaining love, by remembering what is in it of good qualities and specific and general purposes. By this overlooking the faults and noticing the good qualities, the companionship and connection will last and comfort will be achieved and attained for you.

The second benefit: It is the removal of worry and anxiety, the preservation of serenity, the continuity in fulfilling the obligatory and recommended rights, and the attainment of comfort between the two parties. Whoever does not seek guidance from what the Prophet (peace and blessings of Allah be upon him) mentioned, but rather reverses the matter and notices the disadvantages and is blind to the good, will inevitably become anxious, and the love between him and the one he is connected to will inevitably be disturbed, and many of the rights that each of them must maintain will be severed. Many people with high aspirations accustom themselves to patience and reassurance when disasters and disturbances occur, but when trivial and simple matters occur, they become anxious, and serenity is disturbed. The reason for this is that they accustom themselves to major matters, and left them when it came to minor matters, which harmed them and affected their comfort. The decisive person accustoms himself to minor and major matters and asks Allah for help in them, and that He does not leave him to himself for the blink of an eye. Then, the minor matters will be easy for him, just as the major matters were easy for him, and he will remain reassured, calm in heart, and at ease.

⁷ narrated by Muslim

Meet hardships with blessings

The wise man knows that his correct life is a life of happiness and tranquility, and that it is very short, so he should not shorten it with worry and indulgence in sorrows, because that is against the correct life. He is stingy with his life, so that much of it is wasted in worries and sorrows. There is no difference in this between the righteous and the immoral, but the believer has the greatest fortune in realizing this description, and the beneficial share in both the immediate and the deferred.

If he is afflicted with a calamity or fears it, he should also compare the rest of the blessings he has, whether religious or worldly, with the calamity that has befallen him. When comparing, it becomes clear how many blessings he has and how few calamities have befallen him. Likewise, he should compare what he fears of harm befalling him with the many possibilities of being safe from it, so he should not let the weak possibility outweigh the many strong possibilities. In this way, his worry and fear will disappear, and he should estimate the greatest of the possibilities that could befall him, so he prepares himself for its occurrence if it does occur, and he should strive to prevent what has not occurred and to remove or mitigate what has occurred.

One of the beneficial things is to know that people's harm to you, especially in bad words, does not harm you, but rather harms them, unless you occupy yourself with caring about it and allow it to control your feelings, then it will harm you as it harmed them. If you do not pay attention to it, it will not harm you at all.

Know that your life depends on your thoughts. If they are thoughts that will benefit you in religion or the world, then your life will be good and happy. Otherwise, the opposite is true.

Asking for thanks only from Allah

One of the most beneficial things to dispel worry is to accustom yourself to not asking for thanks except from Allah. If you do good to someone who has a right over you or someone who has no right over you, know that this is a transaction from you with Allah, so do not worry about thanking the one you have bestowed favors upon, as Allah the Almighty said regarding the special ones of His creation:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُ مِنْكُمْ جَرَاءً وَلَا شُكُورًا﴾

“[Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.”(Al-Insan: 9).

This is confirmed in dealing with family and children and those with whom you have a strong connection. When you accustom yourself to removing evil from them, you have been relieved and at ease. One of the reasons for comfort is taking virtues and working on them according to the psychological motive without the effort that worries you, and returning to your path disappointed in obtaining virtue, since you took the crooked path. This is from wisdom, and to take pure, sweet matters from turbid matters, and by that the purity of pleasures increases and the turbidities disappear.

Keeping the beneficial things in mind and working to achieve them

Keep beneficial things in mind and work to achieve them. Do not pay attention to harmful things, which will distract you from the causes of worry and sadness. Seek help from comfort and the soul's consensus on important tasks.

Deciding on the tasks at the present time and devote yourself to the future.

One of the beneficial things is to decide on the tasks at the present time and devote yourself to the future. Because if the tasks are not decided, the rest of the previous tasks will accumulate on you, and the subsequent tasks will be added to them, and their burden will become more severe. So if you decide everything on time, you will approach the future matters with strength of thought and strength of action.

You should choose from the beneficial actions the most important, then the important, and distinguish between what your soul is inclined towards and what you desire strongly, because its opposite causes poison, boredom and distress, and seek help in that with correct thinking and consultation, because he who consults will not regret, and study what you want to do carefully, and if the benefit is achieved and you are determined, then put your trust in Allah, because Allah loves those who put their trust.

Praise be to Allah, Lord of the Worlds, and may Allah's prayers and peace be upon our Master Muhammad and his family and companions.